

Religion and Profit: Moravians in Early America. By KATHERINE CARTÉ ENGEL. (Philadelphia: University of Pennsylvania Press, 2009. 304 pp. Illustrations, notes, index. \$39.95.)

In *Religion and Profit: Moravians in Early America*, readers set sail through challenging waters as Katherine Carté Engel explores the “intertwining of religious and economic concerns” (2) of Moravians in America, reflected primarily through their main American town, Bethlehem. Engel traces how trading ties could lead to converts and how religious networks could aid financial networks in the Atlantic world. The journey spans the Moravian Atlantic world, from Herrnhut in eastern Germany, to England, the Caribbean, and the British colonies, especially Pennsylvania. German sectarians, Anglo-American business and church leaders, African slaves and former slaves, and indigenous people of Pennsylvania populate this tale.

At its center, Engel provides a nuanced account of the dramatic religious and economic shift in Bethlehem at the end of its communitarian economy in 1760 after the death of Count Zinzendorf, the founder of the Renewed Moravian Church. As a result, “individual responsibility and individual conscience became the hallmarks of Moravian economic life, in the place of shared religious outreach” (197). Engel describes the chaotic context for this change during the Seven Years’ War, in the wake of Zinzendorf’s crippling debts on behalf of the church, and following the decision by Moravian leaders in Germany to take tighter control of church affairs. She also portrays the harsher economic consequences for single women in Bethlehem.

Engel relied on an impressive amount of sources, many of which are in German manuscript form, ranging from account books from Bethlehem and Indian settlements, minutes from conferences, women’s and men’s memoirs and correspondence, community diaries, and reports of the loss of the Moravian ship *Irene* to privateers of the Caribbean. Engel deftly acquaints readers with the unique language, beliefs and rituals, and social organization of the Moravians in the context of rising international evangelicalism in the Atlantic world in the eighteenth century. She reflects current scholarship about this broad renewal movement and one specific manifestation, German Pietism.

A few topics might have garnered a little more exploration. Given the significance of Africans in the trans-Atlantic economy, and in the Moravian mission to St. Thomas (1732), more attention could have been given to Africans, notwithstanding the fine account of Josua, the slave of Timothy Horsfield, a British Moravian who moved to Bethlehem but did not live in the economy. On another topic, one wonders if Moravian workers acting contrary to Moravian values after the economic change in Bethlehem were more symptomatic of the privatization underway, or if their disruptions hastened the changes underway. The author might have better explored whether the turn “inward” after the privatiz-

ing of Bethlehem's economy was perhaps always a latent possibility in light of the subjective faith of the Moravians.

These small points, however, do not detract from the book's fine achievements. Engel has successfully marshaled complex sources for an excellent, textured, and nuanced tale awash in the tides of war, racial tension, and internal religious differences to examine the dynamic interplay of religion and profit among Moravians in the Atlantic world.

Elizabethtown College

JEFF BACH

Kitchens, Smokehouses, and Privies: Outbuildings and the Architecture of Daily Life in the Eighteenth-Century Mid-Atlantic. By MICHAEL OLMERT. (Ithaca, NY: Cornell University Press, 2009. 304 pp. Illustrations, appendix, index. \$27.95.)

Michael Olmert takes readers on a journey to places as diverse as William Hogarth's London, Palazzo Medici, and prehistoric Ohioan earthworks in his examination of the uses and design of eighteenth-century outbuildings in the Chesapeake region. His book is divided into eight well-illustrated chapters that chronicle the most common extant types: kitchens, laundries, smokehouses, dairies, privies, offices, dovecotes, and icehouses. Two appendices, written in the same narrative style as the preceding chapters, explore the use of octagonal and hexagonal forms in construction. While the title of the book suggests a treatment of the mid-Atlantic region as a whole, Olmert's focus is tidewater Maryland and Virginia. His work is especially strong in its analysis of the buildings at Colonial Williamsburg, both those that have survived from the eighteenth century and those that have been reconstructed.

Olmert writes in a conversational style, which is both accessible and knowledgeable. His conclusions are informed by the architectural historians and museum professionals who have worked in and around the buildings he examines. Using what he refers to as "archaeology by experiment," he presents the experiences of interpreters at Colonial Williamsburg and other historic sites to better understand the workings of buildings such as kitchens, where cooking was done on the hearth and in a bake oven. Olmert also draws heavily from literary accounts. His chapters are punctuated with quotations from sources as varied as William Shakespeare, Charles Darwin, and Robert Beverly, as well as local newspapers, vestry books, and memoirs. At the end of each chapter, a section entitled "Notes & Further Reading" replaces traditional citations, providing a readable account of sources, methodology, and acknowledgments.

What Olmert's broad research allows is an understanding of outbuildings not only as structures but as spaces where work was done by real people. He tells the